

Sacrifices African Bantus, tells us that " the ancestral spirits love the ^₁₁t^₁₁ dead very things they loved before they passed through the flesh ; the Bantu they cherish the same desires and have the same antipathies.

South ° The living cannot add to the number of the wives of ancestral spirits ; but they can kill cattle in their honour and keep their praise and memory alive on earth.

Above all things, they can give them beef and beer. And if the living do not give them sufficient of these things the spirits are supposed to give the people a bad time: they send drought, and sickness, and famine, until people kill cattle in their honour. When men are alive they love to be praised and flattered, fed and attended to ; after death they want the very same things, for death does not change personality. . . . In

time of drought, or sickness, or great trouble, there would be great searchings of heart as to which ancestor had been neglected, for the trouble would be supposed to be caused by the neglected ancestor. Most of the

people would get the subject on their nerves (at least, as far as a Kafir could

get anything on the leather strings which do duty for nerves), and some one would be sure to have a vivid dream in which an ancestor would complain that the people had not praised him half enough of late. So an ox would

be killed, either by the head-man of the kraal or by a diviner.

Then the man would say over the ox as it was being killed, ' Cry out, ox of So-and-So ; listen to us, So-and-So; this is your ox ; we praise you by all your laud-giving names, and tell of all your deeds ; do not be angry with us any more ; do you not see that this is your ox ? Do not accuse

us or neglecting you ; when, forsooth, have we ceased to praise you and offer you meat and beer ? Take note, then, that here is another ox we are offering to you.¹ When the ox is dead some of the meat is mixed with herbs and medicines and placed in a hut with a bowlful of blood. This meat is placed in the part of the hut where the man loved to sit while he was alive, and some one is told off to guard the sacrifice. The meat is left for a night, or longer, and the spirits are supposed to come and enjoy the smell, or drink the serum which oozes from the meat, and to inhale the smell of the beer. The priest or diviner will then sprinkle the people and the huts with medicine made from the contents of the